Vol. III. Numb. 17.

The British Apollo:

OR,

Curious Amuſements for the INGENIOUS.

To which are Added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by ſome of the Society of GENTLEMEN, Concern'd in the Firſt and Second VOLUME with the Aſſiſtance of other Ingenious PERSONS.

From Wedneſday May 3d. to Friday May 5th. 1710.

Q. *HOW does it Conſiſt with Divine Equity, that Momentary Sinning ſhou'd be rewarded with Eternal Puniſhment?*

A. The Wicked prefer Momentary Pleaſure and Finite Goods to the Riches of Eternal Life, therefore juſtly Suffer Eternal Puniſhment. Sin againſt an Infinite Good, is an Infinite Evil, and Chriſt hath paid an Infinite Price for it. Juſt therefore is Infinite Miſery to thoſe who Dye in their Sins. God Created Man after his own Image; Chriſt Reform'd him, when fallen, after his own Image, provided for him all means of Eternal Salvation, offer'd all the Reward of Eternal Life, the higheſt Equity therefore 'tis that Man, who wou'd Voluntarily want Eternal Rewards, ſhou'd be made Subject to Eternal Puniſhments; And he that deſtroy'd in himſelf Everlaſting Good, ſhou'd fall into Everlaſting Evil. That he, who Sinn'd his Eternity, that is as long as he Liv'd and wou'd continue Sinning, did he continue to Live, ſhou'd be Puniſh'd with God's Eternity.

Q. Gentlemen, *Having a Mind to receive the* Sacrament *next Month. I would deſire your Opinion. It is a Doctrine Inculcated by our Church that towards a true Recieving of it there ought to be Preparation, and that the Worthineſs and Unworthineſs as St.* Paul *ſpeaks of conſiſts in the dueneſs of this Preparation. St.* Paul *does, and I know no other part of Scripture that ſpeaks of Examination or our Worthily or Unworthily Receiving it. Now, I have* Mr. Lock's *Paraphraſe on his Epiſtles, and I would deſire to know whether I ought to underſtand it in his ſenſe of it, and how far Examination and Preparation is neceſſary, and where required of us in Scripture. For I believe, you will grant I am bound to believe and do no more than the Scripture requires. Your ſpeedy Anſwer will very much Oblige,*

Your moſt Humble Servant. R. A.

A. We have perus'd Mr. *Lock*'s Comment upon the Place you mention, and we think his Reaſons are too weak to overthrow the Senſe that moſt other Expoſitors and our own Church have Embraced. But admitting it to be doubtful, whether that Place ought to be underſtood according to his limited, or according to the uſual more Comprehenſive Senſe of it, ſince the latter Senſe does undoubtedly tend more to the Promotion of Chriſtian Piety. We Judge it for that very Reaſon the ſafer, and that it ought not for any little frivolous Reaſon to be undermined. For, Pray, what Severe Impoſition do's the Church upon pretence of this Text lay on the Conſciences of Men? Had the Scripture been wholly Silent as to what Preparation is neceſſary for the Receiving this Sacrament, yet ſince the Examination of our Lives and Conſciences is a Duty that every one is Oblig'd to perform ſometimes, when can the Performance of this Duty be more properly enjoined, or when can it more properly be a means of promoting the Work of our Salvation than before the Receiving of this Bleſſed Sacrament? We adviſe you therefore not to depend upon this Gentleman's Authority to excuſe your ſelf from a Duty that is founded upon ſo good Reaſon.

We think fit to repeat the following Queſtion, which we Promis'd in our laſt to Anſwer, ſince ſome may ſee this Paper, who ſaw not the laſt.

Q. Gentlemen, *Pray, be pleas'd to give me a Reaſon why a* Fourth *(in* Muſick*) is degraded from it's Place of being a* Concord *(for ſo I find it to have been by Old Authors) and is now eſteem'd a* Diſcord. *And you'll Oblige an Admirer of your Ingenious Undertaking.* A. W.

A. It is true the *Fourth* was by the Ancients counted a Concord, but yet not abſolutely ſo. For it was and is a Diſcord alſo. But this with different reſpects. From the Ancient Diviſion of the Octave into the *Harmonical* and *Arithmetical* Proceſs, call'd alſo *Authentic* and *Plagal*, we think we may gather the Determination of this Curious Queſtion. The Firſt or Harmonical runs thus,

1ſt. 5th. 8th. or at large thus, 1ſt. 3d. 5th. 8th and the other thus 1ſt. 4th. 8th. or at large 1ſt. 4th. 6th. 8th. where the Difference ariſes from the various Poſition of the Fourth and Fifth, giveing them different Relations and conſequently Proportions. In the Firſt Proceſs running Direct with the Concords ariſing from the Ground, *viz*; 1ſt. 3d. 5th. and 8th. here the 4th. can have no Allowance; but is paſs'd over as a Diſcord. But as the Nature of *Muſick* requires an Eccho or a Reflex Movement as well as a Direct; ſo in the full Proceſs of Compoſition there ought to be a regard to, and reckoning of the Concords backwards, alſo from the Octave above, as well as a Movement forwards from the Ground Note below. By which double Proceſs, or return from the Octave above to the Original or Ground Note again, the Diſcords are wrought off, and the whole variety of Notes taken into the Compoſition. And in this Reflex Movement reckoning the Concords downwards from the Eighth (as ſuppoſe *g*) above; that which was a Fourth to the Ground Note (or *g* below) is a Fifth, to *g* appearing again in its Octave above; and conſequently a true Concord: As

1 4 6 8
thus, *g c e g*. Where *c* or the 4 is ſhown in
8 5 3 1

it's whole ſtate of Conſonance; as in the other,

1 3 5 8
viz. g b d g, without the Reflex Movement, it is quite thrown out; till in the return the Fourth becomes a Fifth, and ſo a Concord. And that which was a Fifth before becomes a Fourth and ſo a Diſcord.

For Illuſtration of the Nature of the Fourth which only of all the Seven is of both kinds Concord and Diſcord too, or if you will, Hermaphrodite of both Sexes in one, we may conſider the Seven Notes of *Muſick* as bearing an Analogy of the Seven Planets, and bearing a like Figure in the Sphere of Harmony, with what they do in the Heavens. The Fourth then or middle Note in its double Capacity, as Harmoniz'd, is as the Sun or Centre; which by Concentration of the Influences and Powers, of the other Six Harmonies and Works of the Jarrs of their Malignant and Fiery Aſpects into Serenity and Benignity, and brings the contrarity of the Four-Elemental Properties into a Quinteſſential Union. Hence is it that *Apollo* is called the God of Harmony.

Yet further. The Fifth is called the Sweeteſt of Concords; and alſo by ſome the Number of Love. And with this regard the Fourth, not yet reaching the Nature of the Fifth or the Love-Concord, bears a peculiar Analogy to the Caſe of a Future Bride, but yet under her Firſt Courtſhip, and at firſt Oppoſite Recuſant and Tergiverſant, till by orderly Proceſs ſhe may become round upon again with full Advantage, and be obtain'd with full Conſent in Union and Accord of Love. Whereby her Name Nature and Properties of Movement become chang'd and quite different from what they were before. And thus you have the Myſtery Unfolded of the Great *Apollo*'s Courtſhip, Perſwaſion and at laſt Poſſeſſion of his Averſe and Flying *Daphne*, which tempers his ſtronger Fire into the Beautiful and Glorious Light, from whence the Calm and Serene Influences or Charms of Love, with its Fruitful and Prolifick Powers, are Propagated throughout the Univerſe of Beings. Whence alſo the Perpetual Laurel is bound about his Head.

He then is the true Muſician or Maſter of Concord, whether in the Scale or Proceſs of Union Harmonic, Domeſtic, Politic or Eccleſiaſtic, that in the Central Point of Diviſion and Diſcord, can bring forth Unity and Concord, that can Conduct and Temper the Vehemence of a Zealous Fire into the Lambent Flame of Charity & Mutual Love. He that can turn a Fourth into a Fifth, a Natural Diſcord into a Natural Concord, an Angry Miſtreſs or Scolding Wife into a Sweet and Amorous Conſort, a Divided State or Church, into an United One, will deſerve to be called a Second *Orpheus*, and Approve himſelf a true Son of *Apollo*.

Q. Gentlemen, *I am an Admirer of your Learned Works and do Subſcribe for what are now Reprinting*, &c. *I have the misfortune to be a little diſguiſh'd with a Tawny or rather Sun-burnt Complection, yet am I Flatter'd to have good Features by a Friend, who would perſuade me to uſe ſome Waſh or ſomething to get it off, and withal Recommends this Waſh-Ball, whoſe Virtues I have ſent Incloſ'd, but not thinking fit to do any ſuch things without better Aſſurance of the Safety and Innocency of ſuch a thing, I have made bold to deſire you to give your Thoughts about it, and on the Incloſ'd. And if you know any thing will do better be pleas'd to Anſwer as ſoon as poſſible and I ſhall think my ſelf highly Indebted to you.*

Yours, A. B.

A. Do you come to *Apollo* to alter that Complection he thinks fit to diſtinguiſh you by! We profeſs no Acquaintance with *Cosmetics*, nor think them worthy our Study, yet this Obſervation we have made, that many have Injur'd themſelves, but few have found Beneſit by ſuch means. However thus far we will comply with your deſires, *viz.* The Mind is by Infinite Degrees the Nobler part, and conſequently exacts our more peculiar Care for the Beautifying of it; now when you ſhall have convinc'd us, you have diſcharg'd that of all Blemiſhes, we will engage to diſcover to you, ſuch a wonderful Remedy for the Defects of your Body, that by once uſing of it, you ſhall appear an Angel.

Q. Gentlemen, *For what Reaſon do People Ridicule the Town of* Eſſex, *by calling them* Eſſex Calves?

A. They who Ridicule them on Account of that *Proverb* appear but *Calves* themſelves; ſince it is well known the Riſe of it, was from the Excellency of the *Calves* of *Eſſex*, the Meat whereof is preferible to any in *England* beſides; and are of that Value, that a *Cow* of *Cumberland*, may be bought at the price of an *Eſſex Calf*. So Famous hath that County been for *Calves*, and many have grown ſo Rich by dealing in them, that in *Cogſhall*, *Chelmsford* and other Places, there are many ſtately Monuments, of Marble inlay'd with Braſs, of Butchers, Inſcrib'd *Carnifices* in their Epitaphs.

Q. Gentlemen, *In Tranſlating the following* Diſtich *(with or without Reflections upon the Occaſion) You will very much Oblige*,

Yours, &c.

Mater ait Natæ, die Natæ Filia Natam,
Ut moneat Natæ plangere Filiolam.

A. This *Diſtich* is taken from *Zwingerus* who in his *Theatrum vitæ Humanæ* Reports that a Noble Matron of *Worme* in the Archbiſhoprick of *Mentz*, cou'd thus ſpeak to her Daugther. The *Engliſh* of it is, *The Mother ſaith to her Daughter, Daughter, bid thy Daughter tell her Daughter, that her Daughter's Daughter Crys.*

Q. Gentlemen, *What is the Circumference of that Diameter whoſe Area is my Hat full of Brains, The Circumference of my Hat is* 75 Inches, *Depth* 45 Inches?

Yours, John Edwards.

A. It is in Length equal to the Nonſenſe of your Queſtion.

POEMS

POEMS.

Q. TEll me, ye Learned Phœbeans, *tell me why,*
In Nature's Works there's such Antipathy;
Why does the Cunning Reptile *so much dread,*
The Place whereon the Aſh *its wild Bough ſpread;*
Why is the Lion *ſtruck with pannic Fear,*
When Fire *his Tremendous Den comes near;*
Why is the Lofty Elephant *ſo Nice,*
To Nauſeate the Food that's Touch'd by Mice;
Why no Sweet Scents *(ſo much admir'd by Man)*
To Ravenous Vultures *their Immediate Bane;*
And what's more ſtrange, tell me the Reaſon why,
Among ſome Men *there's ſuch* Anipathy,
As one another Furiouſly to Hate,
And cannot give a why, nor tell for what.
Which Martial *in his Verſe doth well Relate,*
I Love thee not, yet cannot tell for what;
This only I can ſay, I Love thee not;
More Inſtances Great Phœbus *I could tell,*
But theſe and more are known by you full well;
Theſe are enough to try your Penetration,
And raiſe your Humble Servants Admiration;
If you can give to them an Explication.

A. In Nature's Womb ſome *Particles* there be,
So *Heterogeneous*, they can ne'er agree;
By *Chance* or *Natural Force*, Poſſeſſion theſe
Obtain, in various Bodies by Degrees;
In *Blood* of Animals, in *Sap* of Weeds,
Of Shrubs, of Trees, or elſe in all their *Seeds*.
And when ſuch *Bodies*, ſo Poſſeſs'd, oppoſe
A Conſtant Warfare, is maintain'd by *Thoſe*.
When *Bodies* from their Birth can ne'er agree,
But hold *Original Antipathy*;
Such as particular *Species* ſtill maintain,
By *Natural Force*, their Reſidence theſe gain;
But when, to what they *Lov'd*, ſome grow *Unkind*;
Theſe *Particles* by *Chance* an Entrance find.

APOLLO.

Q *If this Query comes to Hand,*
And you my meaning Underſtand,
Shew why the Loadſtone *'ll only draw*
Iron *and* Steel. *Yours*, Tom. Law.

A. Ariſtotelians will declare,
In *Loadſtone's* Particles there are,
Of Homogeneous Kind with thoſe,
Which *Steel*, and *Iron* do compoſe:
And ſo by *Sympathy* they move,
A ſtricter Union to improve.
And late *Philoſophers* pretend,
(By Reaſoning to as Wiſe an End)
To Unfold ev'ry Miſtery,
As if 'twere obvious to the Eye,
Tho' all the while they only Smatter,
A few hard Words and miſs the Matter.
But many things *we'll* own there be,
Wrapt up in Ambiguity;
Beyond *our* utmoſt Line of *Senſe*,
Which to Unfold *we've* no Pretenſe;
'Mongſt which *Phænomena* we own,
This Quality's to us unknown:
And to a Point the *Learned* ſift,
You'll find at laſt that all their drift,
Is only to Amuſe and Prate,
And with an *Ignorance* as Great.
Nor do we apprehend, the Wiſe
Our Modeſty will e'er deſpiſe.

Q. Sagacious Bards, *who with a piercing Ken,*
All Nature's Myſteries profound explore,
And on great Subjects nervous Lays endite,
Now Summon to your Aid your Wit and Parts.
Prodigious! Vaſt! for Oh you'll need them all,
To ſolve an Arduous Problem, Dark, Abſtruſe
The painful Labor of my teeming Brain.
Say, then in lofty Numbers, ſmooth, polite,
Daring and bold as his who Whilome *ſang*
In Verſe Immortal, Stately ILIUM's *Fall,*
And the dire Fate of Priam's *Antient Houſe.*
Say who was he with matchleſs Sapience Bleſs'd,
VVho to the wondring VVorld diſcover'd firſt
That uſeful Inſtrument to Houſewives, Dear,
VVhich Britiſh *Ladies oft' when ſable Night*
Overſpreads the Globe, and (near the Socket burnt)
The winking Candle feeble Light diſplays,
(Impediment t'unfiniſh'd Petticoat)
In ſnowy Fingers takes and (Savage Fair!)
Empale the Food of Artificial Day.

A. They who have *Knowledge* moſt profound (acquir'd,
Of dark *Phænomena*, which long have been
Lock't up within th' obſcure Receſs of *Nature*;
By mighty Labor of their boyling Brains,
And frequent *Inquiſition*, have at laſt
Obtain'd their Glorious Ends, and thus haſt *Thou*,
(Thou much exploring and prodigious Man)
Attain'd Conception of this wondrous Thought,
To ask what Mortals SAVE-ALLS *did invent.*
Know then it was a Wight, Yclip'd a *Tinker*,
And *Banbury* the Place fam'd for his Birth,
Long did he gravely ponder and revolve,
Within his Breaſt, by what miſterious means,
He, *Candle-End* might to its lateſt Date
Prolong, the Type of Tranſitory Life;
A *Lucky Hit* at length with Braſs and Wire,
Form'd the *Machine*, on which (ſome Authors write)
Like great *Archimedes*, when in the Bath,
He cry'd, *I'VE FOUND*, and with the Joy expir'd.

APOLLO.

Q. *VVhat? tho' I don't with a Silk* DYER *live?*
Yet, you may if you pleaſe, ſome reaſons give,

Why

Why They *ſhould (all other Tradeſmen above)*
Aſſume for their Sign the Rainbow *and* Dove?
And, In verbo Medici, *(tho' I'm none)*
I am bold to think (as ſure as a Gun)
You can (that is, if Will *is at home) tell,*
Why 'POTHECARY's *uſe th'* Dragon *and* Bell?

A. The *Rainbow*'s an Emblem of *Colours* are us'd
By *Dyers*, as many are likewiſe produc'd,
By *Rings* round the Necks of *Doves* of all kinds,
At ſight thus of either, a Man their Trade finds.
But for the *Apoth'cary's* none is ſo well,
Or ſo *apropos*, as the *Dragon* and *Bell*:
Their *Shop*'s an huge *Dragon*, which ſurely devours
(Where *Diſeaſes* might *Linger*) in two or three (Hours
When *Colds* and old *Surfeits*, won't do a Man's (Works,
This *Dragon* apply'd, Whips 'em off with a Jirk:
Then ſince you have ſuch juſt Occaſion to fear 'em,
'Tis needful the *Paſſing Bell* always be near 'em.

In laſt Paper, Col. 1. Lin. 5. for, *wiſe* r. *with*.

☞ Any Perſon may have the *Index* to the Second Volume of the *Britiſh Apollo*, alſo whole Sets Bound or Unbound, and Single Sheets to make up Sets of the ſaid Volume, of the Men in their Walks, or of *J. Mayo*, over againſt *Water-Lane*, *Fleet-Street*.

SIR,

THE Letters from Copenhagen, April, 26th. Adviſe, that the Squadron Commanded by Vice Admiral Rabe, which was ſent into the Baltick to meet and Fight the Swediſh Squadron, that had been ſeen in that Sea, is return'd upon the Account of the Swedes retiring into Carelſcroon; whereupon the Admiral is Accuſed of Negligence, pretending he might have Fought the Swedes had he been as Diligent as he ſhou'd have been; that notwithſtanding this Affair is not yet decided, the King ſeems very well ſatisfied with that General's Conduct, ſince His Majeſty has Ordered him to proceed to Norway, with the Squadron under his Command, in order to bring over the Seamen, Raiſed there for His Majeſty's Service, that he is Sail'd accordingly from that Road: That the Court uſes all poſſible application for Reſtabliſhing their Forces and Repairing the loſs in the late expedition into Schonen; and that it will be impoſſible to recruit the ſaid Troops and remount the Cavalry before the latter end of July. 'Tis adviſed from Hamburgh, May the 2d. that the Czar intends to ſend a fine Body of Troops to the aſſiſtance of the King of Denmark; but the Charges for their Tranſportation by Sea will be ſo great, that 'tis thought, the Danes will not think fit to accept thoſe Succours.

London, May the 5th. On Tueſday laſt the Parliament was further Prorogued to the 16th Inſtant. Which is All from Yours, &c.

Any Perſons in Town may have theſe Papers brought to their Houſes at 3 *s. per* Quarter, by directing to Mr. *Carter*, at the *Roſe* and *Crown* in St. *Paul's Church-yard*, Mr. *Bickerton*, at the *Roſe* and *Crown* in *Little-Britain*, or to the Printer hereof, ſuperſcrib'd to the *Britiſh Apollo*. N. B. All that begin within the Quarter to pay on Quarter-day a Penny for each Paper they have had. All Queſtions to be directed in like manner, but none will be anſwer'd out of the Country, where Poſtage is not paid.

ADVERTISEMENTS.

AT the *Crown Coffee-Houſe*, behind the *Royal-Exchange*, Freſh *EPSOM-WATER*, with the reſt of the *Purging-Waters*, at 2*d. per* Quart, are Sold both Winter and Summer, and *EPSOM-SALT*.

MR. *Roger Grant*, OCULIST, who has been ſo ſucceſsful in Couching the Cateract and Curing all other Curable Diſtempers in the Eyes, lives in St. *Chriſtopher's Church-Yard*, where he has lately brought to Sight theſe Perſons under-nam'd. *W. Jones*, at *Newington-Butts*, aged 20, born blind, reſtored to Sight in 5 Minutes. *Robert Wedell*, in *Fiſhmonger's-Hoſpital*, *Newington*, aged 70, reſtored to Sight in 2 Minutes. *Mary Dearing*, in *Swan-Yard* near *Newgate*, aged 75, reſtored to Sight in one Minute. *Elizabeth Wild*, in *Bell-Alley Goſwell-Street*, blind of one Eye 23 Years, reſtored to Sight in 5 Minutes. *Will Dixon*, in *Chelſea-College*, aged 87, reſtor'd to Sight in 5 Minutes. *John Myers* on *Saffron-Hill*, blind by Obſtruction of the *Optick Nerves*, reſtor'd to Sight in a little time. Mr. *Williams*, in *Peter-Street Old Soho*. *Anne Andrews* in *Goſwell-Street*. *Saywell Luthen*, at *Adam's Coffee-Houſe Chancery-Lane*. *Anne Allen*, in *Nightingal Lane*. *Anne Lee*, at the *Croſs-keys* Tavern lower-end of St. *Martin's-Lane Strand*. Mr. *Godby* Porter, near *Fiſhmonger's-Hall*, *Thames-Street*. *NOTE*, Theſe Perſons with 45 others have been all cur'd by the aforeſaid Mr. *Grant* ſince *Sept.* 1708.

Juſt Publiſh'd.

THE 2d Edition of Mr. *Hill*'s Hiſtory of the Ottoman Empire in all it's Branches, in Folio; with the Government, Policy, Religion, Cuſtoms and way of Living of the Turks in general, Illuſtrated with ſeveral Copper Cuts on each Material Head, and ſeveral Copies of Verſes in Praiſe of the Author and Book, written by ſome of the moſt Ingenious Men of the Age, Printed in the ſame Letter and on as good Paper as the 1ſt Edition, The Printer having the Propriety of this Edition, and the Charges being leſſen'd by the Cuts already Ingrav'd, all Gentlemen may have them at 12*s. per* Book, Guilt Edges and Letter'd on the Back, of J. Mayo, ONLY, over againſt Water-lane, Fleet-ſtreet.

READY Money for any Parcel or Library of Books in all Languages and faculties whatever; likewiſe Books Exchang'd and lent to Read, by *Tho. Bickerton*, at the *Roſe* and *Crown* next the Gate-way leading into the *Blue-Coat Hoſpital* by the Pump in *Little-Britain*.

Licentia Poetica diſcuſs'd: Or, the True Teſt of Poetry. Without which it is Impoſſible to *Judge of*, or *Compoſe*, A Correct Engliſh Poem: To which are added, *Critical Obſervations* on the Principal, Ancient and Modern Poets, viz. *Homer*, *Horace*, *Virgil*, *Milton*, *Waller*, *Cowley*, *Dryden*, &c. as frequently liable to Juſt Cenſure. With ſome Remarks alſo on my Lord Duke of *Marlborough*'s and Maj. Gen. *Stanhope*'s Letters Commendatory of the Earl of *Peterborow*'s Valor and Conduct in *Spain*, as the occaſional Ground for an Excellent Epic. Poem. *London*; Printed for *William Carter*, at the *Roſe* and *Crown* in St. *Paul's Churchyard*, 1709.

LONDON: Printed for, and Sold by *J. Mayo*, at the *Printing-Preſs* againſt *Water-Lane* in *Fleet-Street*. Where Advertiſements are Taken in.